

THE CATHOLIC INTER-RACIALIST

WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

MARTIN DE PORRES
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SUPREME COURT READY TO RULE ON SEGREGATION

Is segregation a form of inequality which violates the equal rights provision of the Constitution? This is the decision now being debated before the Supreme Court. The Solicitor-General of the U. S. Philip B. Perlman, wants the Supreme Court to nullify the doctrine that States may maintain separate schools for whites and Negroes as long as the schools give substantially the same schooling.

Attorney-General, J. Howard McGrath, maintains that to rope off, partition or curtain colored people from white because of race or color is a denial of equality granted by the Constitution even if the table linen, silver, and accommodations are the same for both races. At present segregation is legal according to a former interpretation of the Constitution by the Supreme Court. This legality is based on the Plessy vs. Ferguson decision (1896) in which the famous or infamous "separate but equal" compromise was permitted.

It is possible that the Supreme Court may reverse itself and outlaw segregation as a violation of the U. S. Constitution. It would have the importance of the Dred Scott decision. This would mean that the laws of many states would have to be revised, that schools, swimming pools, transportation facilities, theaters would be open on an equal basis to all races. The "Upper Balcony Only" would become a memory and "behind the curtain" would refer only to Russia.

Director of 'Hangout' 'Real Gone' Kids Say

After six months of work with the youngsters of 135th Street I have learned a great deal but I also became as they call me a "hep-cat." People from the outside of Harlem, have vague or completely wrong ideas about their life. But kids of Harlem are nothing else but kids, with a harder life therefore more mature, better understanding and a "bigger" heart. These youngsters have made me very happy. With their every day problems, their ideas and ambitions they have become part of my life. I'm not here to lead them, but to make them able to face the hard life ahead of them.

With their help and talents we have organized three different programs: for Brownies—ages 5 to 8; for Intermediates—ages 9 to 13; for Teen-Agers—ages 14 to 18. Our weekly programs include games, sports, discussions (problems of life and the ten commandments) socials, crafts, etc.

It is not always easy, and only God knows if I'm doing right. But if at the end of a day the youngsters come up to me and jokingly say "Gerard you are 'crazy' you

GOVERNOR SIGNS BILL

In New York State, Governor Thomas E. Dewey signed the Wicks Bill, which bans racial discrimination or segregation in housing projects receiving tax exemption or any other kind of public aid.

Pulitzer Prize To Chicago Girl

The first Negro to ever receive a Pulitzer award, 32-year-old Gwendolyn Brooks of Chicago, Illinois, was selected "for a distinguished volume of verse," a work called "Annie Allen," published by Harper & Brothers. The poetry describes the life of a woman who lives in a place called Bronzeville.

Awards for her poetry are not new to Miss Brooks. She held Guggenheim Fellowships in 1946 and 1947. In 1946 she received a grant from the American Academy of Arts and Letters, and from the Institute of Arts and Letters. For 1945 she was given the woman of the year merit award from Mademoiselle Magazine.

This is another story of a mother's love and advice. Miss Brooks' mother encouraged her to read and spent many hours in the libraries with her.

Three Young Negro Women Become Nuns

Three More Begin Studies

Three young Negro women pledged their lives to the glory of God and the service of their race at ceremonies in New York.

The women who became Catholic Sisters in a society known as the Franciscan Handmaids of Mary, are Sister Mary Concepta, Bronx; Sister M. Theodore, Boston; and Sister Mary Philomena, Philadelphia.

In pledging their lives, the Sisters made solemn promises to God that they would always remain poor, that they would never marry, and that they would obey their legitimate superiors. These promises are commonly known as the vows of poverty, chastity, and obedience.

Receiving the vows was Father Bernard F. Russell. Father Joseph M. Walsh, spiritual advisor of the Sisters, was master of ceremonies. Priests, Sisters, and relatives and friends of the Sisters also attended.

Three other young women, received as postulants or applicants for the Sisterhood, received the religious habit and name. They are: Miss Joan Stridron, Manhattan, who will be known in religion as Sister Sienna Marie; Miss Dorothy Miller, Bronx, Sister Grace Miriam; and Miss Agnes Wiltz, Beaumont, Texas, Sister Mary Maureen.

The applicants for admission entered the chapel dressed in white bridal gowns and veils. Each postulant was attended by two train bearers.

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WHITE CIRCLE LEADER FINED

Joseph Beauharnais, founder of the "White Circle League of America, Inc.," was convicted May 3 in a Municipal Court trial in Chicago and fined \$200.00 for circulating literature defaming the Negro race. The jury deliberated 45 minutes.

The White Circle League, which was formed last fall and has been spreading race-hate and white supremacy propaganda for several months, is still operating in Chicago. Articles discussing the activities of Beauharnais appeared in the March and April issues of the Catholic Interracialist.

Gerard

CATHOLIC EDUCATORS AT NEW ORLEANS CONVENTION ASSAIL RACE PREJUDICE, DISCUSS IT'S ABOLITION

Meet In South Without Segregation

The pattern of race segregation in New Orleans, as deep and sharp as anywhere in the South, was dramatically challenged at the opening Pontifical Mass of the National Catholic Education Association convention here.

More than 7,500 Catholic teachers met at the convention to

discuss common problems in education.

Kentucky Catholic Colleges Lift Ban

Following an educational policy for Catholic colleges set at the National Catholic Education convention in New Orleans, the three Catholic colleges of Louisville, Ky., have announced that they will accept Negroes as students in all departments.

The Louisville action was made possible by the recent amendment enacted by the Kentucky Legislature to the state's Day law passed in 1904. The original law rigidly enforced segregation and provided that a person or school violating it would be subject to a maximum fine of \$1,000 and also a possible fine of \$100 for every day the violation continued.

The amendment provides that institutions of higher learning in the state may accept Negro students if the school's governing authorities elect to do so and if an equal, complete, and accredited course is not available for students at Kentucky State College for Negroes. The Catholic colleges offer as part of every program a number of hours in religion and scholastic philosophy, which are not available completely at Kentucky State college.

The action of the Catholic colleges was announced in a joint statement issued by Sister Charles Mary, dean of Nazareth college; Sister George Marie, dean of Ursuline college, and Father Alfred F. Horrigan, president of Bellarmine college, which will open next fall.

The statement says: "We wish to express our thorough satisfaction that the legal barriers against the full application of the principles of Christianity and democracy in the field of higher education in our state have now been removed."

The action of the colleges is in line with a resolution passed at the recent convention of the National Catholic Education Association in New Orleans, which called upon Catholic colleges to make every effort to end racial segregation in education and to spearhead the efforts for equal educational opportunity for all peoples.

The city was invited to hear and see as hundreds of Negro children joined their voices with white children to sing the Mass. A Negro Bishop, Most Rev. Joseph Kiwanuka, Vicar Apostolic of Masaka, Uganda, occupied a place of honor on the stage.

Negroes took their places wherever they desired in the vast congregation.

Throughout the four-day meeting the question of racial justice was continually in the forefront of the discussions. Though the convention theme was "Education for International Understanding," the thought was repeatedly expressed that democratic educators could not hope to exert an influence outside the country until they had made democracy 100 per cent valid within the country.

It was typical, for instance, to hear Father Louis J. Twomey, S. J., of Loyola University of the South, New Orleans, depart from the text of a talk about UNESCO (United Nations Educational, Scientific and Cultural Organization) to put this blunt query before the delegates: "How long is God going to allow his images and likenesses in black skins to be kicked around?" The immediate applause he drew was indicative of the tone of the convention.

American Negroes, Catholic and non-Catholic, have focused their attention on Church's activities here several times in recent months. Last fall Archbishop Joseph F. Rummel of New Orleans abruptly cancelled a city-wide Holy Name rally at City Stadium because the City Park Commission would not allow Negro members to march in the procession. A

(Continued on page 8)

Negro President Names Catholic Representatives

Monrovia, Liberia — President William V. S. Tubman of Liberia has chosen two prominent Catholics to represent this predominantly non-Catholic republic at the session of the United Nations Educational, Scientific, and Cultural Organization to be held in Florence, Italy, May 22 to June 16. They are Father Patrick K. Juwile, first native Liberian priest, and Judge N. Massequoi, only Catholic judge in Liberia.



Platform of the Catholic Interracialist

WE BELIEVE that we are our brother's keeper and have a personal responsibility, therefore, before God, for the welfare of that brother in Christ and this embraces all men, irrespective of Race, Nationality or Color . . . for Christ died for ALL mankind.

WE BELIEVE in the sublime doctrine of the Mystical Body of Christ—for He is the Mystical Vine and we are the branches. He is the Head and we the members.

WE BELIEVE that the fruit of the Incarnation and the Redemption is the Brotherhood of Man under the Fatherhood of God.

WE BELIEVE that a lasting social order and peace will be achieved only by a Christian Social Order based on Christian Social Justice which includes Interracial Justice.

Editor, June, 1950.

ON THE LEGISLATIVE FRONT

Labor, church and civic groups met in Springfield, Illinois, May 20, for a state-wide planning session to lay the groundwork for the Illinois FEPC campaigns during the 1951 legislative session. Several other states are also planning their strategy, realizing that sound organization is largely responsible for the securing of an FEPC law in those states that have strong fair employment practices. To get more job opportunities for minority groups it will be necessary for all organizations in the field of human relations to secure a stronger law than the emasculated FEPC bill passed by the House of Representatives last February.

Legislation pending in Congress includes labor's stumbling block, the Taft-Hartley law. This law has been pigeon-holed for the present so there is no immediate hope for its repeal. The Catholic Labor Alliance publication WORK says that the Taft-Hartley law is the main factor contributing to the decline in Union membership. This is due to the fear created by the increase in power given to the employer.

After hearing mayors, governors and ten unions as well as Housing Expediter Tighe Woods endorse a one-year extension of Federal Rent Control, the Senate has also heard a parade of witnesses urging quick death for Rent Control on June 30. The statement that Rent Control is "a confiscation of private property" and that it steals "the fruits of labor" of one class of citizens "to give to a less frugal group" expressed the sentiments of Sen. Harry Cain (R., Wash.), leader of the Real Estate lobby's Senate bloc, the National Assn. of Real Estate Boards, and California State Apartment Conference. These groups and others charged President Truman and Rent Control supporters with "pure emotional demagoguery."

It is the duty of all those interested in social and economic justice to bring pressure to bear on their government representatives so that the retaining of Rent Control may be effected.

Casita Corner

By ANN STULL

An amateur, they say, is a person who does things simply for the love of doing them. Perhaps this explains the popularity of our amateur hours, the very informal contests that we have here in the casita. They continue to be one of the kids' favorite ways to spend an afternoon. There is no need to plan such a program. It just begins spontaneously with pleas of "Let me sing Billy Boy" or "Let me do the hucklebuck" and then we suddenly have enough contestants to keep the show going a whole afternoon.

Their enthusiasm thrills you, but, at the same time, you can't help thinking of the number of times that enthusiasm is going to be blocked—the places where the door will be shut regardless of talent—the opportunities that simply do not exist for these kids, regardless of how they would work. I'm thinking particularly of a nearby family who live in a three-room basement apartment. The mother, who can neither hear nor speak, is rearing her family well—giving them good home training. The girls come to the casita and are always among those who help clean up. Whenever we have plays they love learning their parts, and recite them happily. They enter into everything quite well, as do most of the children here. It makes it all the more tragic when you consider that the world which they face refuses to let them enter into many things. They cannot expect to receive the same treatment as others in the struggle to get and keep a job, to marry and raise a family decently, to get adequate medical treatment. That enthusiasm they have now is going to need supercharging if it is going to continue in the face of constant blocking. However, it is true, we know, that prejudice has and must continue to break down, that there must eventually be fairer laws and more justice and charity in the scheme of things.

Letter Received

Reverend E. Dugan and
Mr. Leon King
Care Friendship House
135th Street West
New York City, N. Y.
Gentlemen:

Under separate cover, being mailed to you, are two certificates awarded to you by the Inter-Racial Council of Seton Hall College. We are indebted to you both for the gracious support and help which you gave in support of our inter-racial week program on March 8, 1950, last.

The Council wishes me to express our heartfelt thanks for your co-operation and your time. This writer can safely say, that both addresses were well received by the audience. We have received numerous thank-you notes, from those who attended, praising our work.

Thank you again.

Very truly yours,

Richard Klein, Sec'y.

Father Dugan is chaplain of Friendship House and Leon King is a staff worker, and authority on things Parisian.

WITHOUT YOU?????

Dear Friend:

His Holiness, Pope Pius XII, selected "The Work of the Catholic Church Among the Negroes of the United States" as the mission intention for the month of March, 1950. The report from Rome states that "the central idea of the Catholic interracial movement is the application of Catholic social morality and theology to the question of race relations."

For years, FRIENDSHIP HOUSE has been carrying on this particular work. For years you have made this possible. Without your help it could not have been done.

Now we are again without funds and once more we are asking you to help. Will you contribute:

\$400.00—the cost of one issue of THE CATHOLIC INTERRACIALIST?

200.00—for a week's food and shelter for the homeless and hungry?

64.00—for a month's rent of our Catholic Lending Library?

28.00—for a month's rent of our clubroom for the children of the neighborhood?

12.00—to send a child to camp for a week?

A few dollars to buy equipment for the clubroom?

A few pennies to send out another appeal?

Prayerfully in Blessed Martin,

The Staff of Friendship House,

Anne Foley, Director.

34 West 135th Street,

New York 30, N. Y.

Please make checks payable to Friendship House.

The Church is one, holy
catholic and apostolic



Poverty!

... We have got to change this world. Out of this abominable place we have got to make the house of our heavenly Father. How supremely glorious then is our misery, if its effect is to raise enough hearts to the wealth of divine wisdom and knowledge to prepare for the coming of God's kingdom here below! The Christian's ideal must never be in the catacombs. If men go to such trouble to bring death upon themselves that we have to go back to the catacombs, we shall; but there we shall feel the hope, the certitude, growing in us that one day we shall change this world of death into the land of the living. Yes: we will make its souls, its customs, its laws and its institutions Christian under the bright light of God's sun. Do grasp the Christian balance. Since the Kingdom of God must be in this world, we shall not abdicate, far less escape. But the Kingdom can be established in this world if it is not of this world. We shall only enrich our brethren by our own poverty. Just as preparation for martyrdom produced the unmartyred holiness which for so many centuries conquered the ancient medieval world for Christ, so let us hope that if today God is making us see the probability of catastrophe and so strengthening our souls for the spirit's warfare, it is for the sake of harvests mightier still. What does it matter what happens to us? The world raises us heavenward on the cross: whether it is to die on it in shame, or to win our age to God, in either case we know how marvelous the ultimate issue will be, for the future is God's. Beaten or not, we shall "overcome because of Him that hath loved us."

From POVERTY by
Rev. P. R. Régamey, O.P.,
Sheed and Ward.

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CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

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HARLEM CASUALLY

Whoever said that Harlem is a mess may have been speaking the truth. But there is a lot more to be said about it. It's one step to observe a thing and a step further, in the right direction, to find out its causes—instead of throwing up your hands in despair or turning your thumbs down on it in disgusted condemnation. Your attitude plays a big part in how well you can see reality, the whole truth, things as they are here, even in your own life.

Let's be frank now. We all know that there are two sides to every story. Most often we only get a partial picture. So it won't be anything short of the truth to say that if there is a mess here in Harlem it has a two-fold cause. Don't be mistaken in believing that there is blame to be doled out only to the ones openly doing wrong, on both sides. Harlem is a place where you can learn of heroic people trying to counteract the evils caused by the bigoted, the fearful, the ignorant. So, if to you Harlem is a mixture of good and evil rather than evil alone, you are closer to the truth.

You see, a person's attitude counts for much here, what he is and how he acts—not so much what he says. People can become conditioned into sensing on first sight whether or not you are sincere in your approach of friendship. You can tell easily enough if the hand extended in friendship to a Negro is offered with a spontaneous or forced willingness, or not. It is not even necessary for a word to be spoken for a disposition to reveal itself. Harlem is a fertile testing ground for attitudes.

On the one hand they can be sifted into those which are positive, constructive, helpful, Christian, sincere. The others betray negative emphasis which is destructive, cynical, hypocritical. Some are imbued with brotherhood, others with clanishness. That is to put it abstractly. Let's have another casual look around, then, and let it crystallize for us. Harlem has an overflow of examples.

You can go to the Communist centers here to get a pretty cogent idea of what a mixed good is. The apparent good will of the Party, of benevolence, militant brotherhood, apostolicity is in reality to most colored here taken for what it is worth. The Party tries very hard to woo and win converts to its cause, giving material, practical help and indoctrination to the sore-tried faith of these poor Americans who are denied rights guaranteed them in the Constitution. A good effect as a matter of fact is the awakening of the Negro from his apathy and somnolence of second-class citizenship. But his attitude toward Communism for the most part is antipathy, despite the welcoming hand, because he sees the pitfall. He wants to stay put, for he loves the land of his birth.

Still there are many who feel that it is futile to shed

any more blood for promises of freedom and equality vaunted so much during war years, but forgotten in the interim. Ask many Harlem vets what they think. And because they aren't intensely worked up about fighting another war for America as it is now, don't think they are unpatriotic. Who wants to be kicked around in jim-crow outfits, lose his buddies, come through hell to find himself discharged, but still doing k.p. for the rest of his life? Sure, there's the G. I. bill, but it's just as easy to be a waiter, porter or busboy without a degree—that's if you can get a job at all these days.

Have you ever realized what the reaction of an out-and-out States Righter is to Harlem? Ask him, "Don't you think the effects of herding humans together like this are damning?" His probable reply: "Why save the few good ones?" There are the good Samaritans, who argue that the Negro should be tolerated. (Originally "to tolerate" meant "to bear," later "to suffer something patiently," usually something not as good as desired, but inescapable.) Whoever approaches a fellow human in this spirit is taking for granted that he is dealing with an inferior, perhaps a subhuman. And if he is loquacious on the equality and the rights of man with words only, and yet spontaneously in his actions betrays insincerity or mistaken charitableness, how is the dark American going to believe?

Imagine, if you can, how your community would react to a constant stream of good-timers coming into your home town looking for their brand of "fun." Because your women are poor and underprivileged, are they fair game? You would probably resent this situation. If youngsters can't have a decent home life—you can see for yourself what happens. If a person with the same color skin as yours is an exception to normal moral living it doesn't mean that every other like you is to be branded. And it is just as unjust then for the "Negro" to imitate the "White" press in stigmatizing the many for the wrongs of the erring individuals.

It is humorous to note that those dictated to by fear, hate, ignorance are those you commonly hear called open-minded. Of these, thinking is either broad or narrow. Some say that they can understand working, living, praying, playing together with their fair or darker fellows. But (and this is interesting, seeing that they verbally hold for the oneness of the human race) if a couple fall in love and aren't both of the same shade pigment they assert, rather emphatically at times, that the interests of society are not being served. It is rather strange that Catholics who ostensibly profess the doctrinal truths of the Mystical Body should do an about

DETROIT LAWYER GETS HIGH OFFICE

Charles R. A. Smith, prominent Detroit attorney, has been nominated as a member of the Michigan Unemployment Compensation Appeals Board by Governor G. M. Williams. The nomination, subject to confirmation by the State Senate, places Mr. Smith in reportedly the highest-paid public position held by a member of the race in Michigan.

The appointment is for a six-year term at \$7,000 annually. The Board consists of three members who hear appeals from the decisions of unemployment compensation referees.

The first Negro to serve as an assistant U. S. District Attorney in Detroit, Mr. Smith has served as deputy county clerk, a member of the Wayne County Prosecutors staff and the Board of Wayne County Supervisors.

New Interracial Paper

Philadelphia—The first number of the *Collegiate Interracial Monthly* has appeared here. The paper, intended to promote intelligent thinking along interracial lines by Catholic college students, is published under the auspices of the Interracial Justice Commission of the National Federation of Catholic College Students. Colleges in the Philadelphia area participating are: Villanova, Chestnut Hill, Mercy Manor, Rosemont, St. Joseph's, LaSalle and Immaculata.

face when asked to be consistent with the teaching on interracial marriage.

If you come to this section of the *Metropolis* looking for trouble, like anywhere else, you can find it. Look for the fruits of divisions in the human family and you will uncover lots of disharmony among its branches. Those who sewed the seeds of bigotry have left us a harvest from which much good is to be gleaned. The workers here are gathering in a rich crop of experience in learning how to win Americans over. They know that people have to stand for something or else they fall for anything. Here the Catholic and the Commie are in the field, extremists between whom there can be no middle ground. It is not so strange for you to learn that an ideology alien to the American way in most of beleaguered Harlem gets cut down to the roots where it should be. The local mother wants her children to be free of the barriers that make it so hard to be a good citizen. That's why many families are altogether siding with the ones who are truly trying to help them.

Yes, you hear so much of the drawbacks of life in Harlem, but you can see that it is a grand school for the will, the will to see the good that is here and to put it where it is absent. There is a positive angle to things wherever you find it. The part of the anarchist, the destroyer, the cynic, the maligner is to see only the evil that is here obscuring the worthwhile things that can be nurtured. In Harlem you find that the man who looks far enough finds, and if he asks

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Our Bookshelf

MENTAL PRAYER AND MODERN LIFE

Translated from the French by Francis C. Lehner, O.P. P. J. Kenedy and Sons.

An important part of the work of the lay apostolate is the development and strengthening of one's own interior spirituality. *Mental Prayer and Modern Life* is a book which will be both interesting and helpful in this respect. It is a symposium made up of articles which appeared in the specialized Catholic Action periodical *La Vie Spirituelle* as a result of an investigation of the ideas and habits of their readers in the matter of prayer. The articles, which the editors were prompted to publish as the outcome of the query, present a good review of the changing attitudes toward mental prayer throughout the centuries, with special attention to the difficulties inherent in the modern world as to prayer.

As Father Farrell says in his preface, "We are not made perfect in spite of ourselves; so we must learn to pray." To live a Christian life today more than ever, we must ask for spiritual help. Where the soul of man is so constantly threatened by secularism, naturalism and materialism, the need for prayer, especially prayer of petition, becomes increasingly urgent. We must pray—and pray always. And this book, translated by Father Farrell's fellow Dominican, Father Lehner, helps to answer many questions about a way of prayer which men in these times can follow.

The book opens with a fine historical consideration of mental prayer in the Catholic tradition, showing the development of methodical prayer (which began as such about the twelfth century). The divisions of prayer which we think of as very new—meditation, affective prayer, and contemplation—are shown in their historical background and with their progressive stages in meaning up to the present. After the historical considerations, we have two articles discussing theological considerations. However, it is the practical considerations which will be of special interest to members of the apostolate. The problems of sanctifying an active apostolate are presented with some solutions found helpful by others. The idea of "Making One's Life a Prayer" by Father Perrin is the preference of a cordial prayer diffused into all one's actions to a mechanical hour or two of prayer, but he does not try to create an opposition between the prayer of an active and of a contemplative life.

A highly rewarding chapter is the handling of "The Liturgy and Lay Life" which seems particularly aware of the stresses of our age and especially full of a love of the liturgy. There is also a chapter on the Old Testament as a help to prayer, and a final chapter written by a directress of the Young Christian Women movement in France, showing very concrete ways

of putting the Gospel in our midst. As a source of ways of approaching a personal life on terms of intimacy with God for those whose routine makes a schedule of prayer difficult to achieve, *Mental Prayer and Modern Life* should fill a definite need in the present-day world.

MAY DONNELLY.

STORM OF GLORY

By JOHN BEEVERS,

Henri Gheon (*Secrets of The Saints*) and Frank Sheed (*Saints are not Sad*) have done much to dispel the aura of saccharine sentimentality or forbidding austerity that many biographers of the saints have created around their heavenly subjects. John Beevers in his biography "Storm of Glory" has also helped to present St. Theresa of the Child Jesus in a new light. Not picturing her as a "Little Flower" showering rose petals and writing sentimental gush. Mr. Beevers shows her love for "her Jesus" and her desire to suffer any and all pains, physical and spiritual, that other souls might love as she loves.

"Storm of Glory" begins with a biography of St. Theresa and presents her life and doctrine in all its simplicity and beauty.

The book also contains the complete Summarium—the evidence collected during the process of canonization. This addition gives new strength to the already well known facts contained in her biography.

"Storm of Glory" contains St. Theresa's autobiography. With this, Mr. Beevers' presentation of St. Theresa's way to sanctity and her true strength of character, the reader can appreciate the great love that fired her soul, through this autobiography, written under obedience, seems at times overly sentimental and prose.

MARTY McKENNON

Lillian Smith Sees Harlem

"The blighted wasteland of New York City's black ghetto is as dirty and disease-ridden as any you will find in the U. S.," says Southern liberal white writer Lillian Smith in the June issue of *Ebony*, "but the big difference in Harlem is that everyone there is given a human being's chance to outgrow the filth and squalor."

Miss Smith, author of the best-sellers "Strange Fruit" and "Killers Of The Dream," visited Harlem because the very word in itself has a thousand different meanings.

"The white Southern demagogue made Harlem seem a sinful word like Sodom and Gomorrah," Miss Smith says in the article. "To the Negro in the small Southern towns and on the farms Harlem means hope—escape."

But there is hope in Harlem, Miss Smith insists because there is a lack of both the visible and invisible signs of racial pressure which kill hope. She says of the poverty and rubble and waste in Harlem:

"These troubles are caused by the invisible pressures of poverty or that ghostly power we call culture. And each person has that human right to outgrow it."

Negro Organizations Benefit

From Police-Firemen Game

A large part of the \$15,000 proceeds of the benefit basketball game between the New York city's Police and Fire Departments in January was presented this week to organizations with large Negro membership. Checks of \$2,500 each went to Father Pierce Brennan of St. Peter Claver Catholic Church, Brooklyn, and to Rudolph Thomas, Executive Secretary of the Harlem Branch of the Young Men's Christian Association.

Harlem Reporter

The coming of the Holy Spirit on the Feast of Pentecost took on an added meaning for most of the staff when we attended the Confirmation of Buddy Lake and Jean Churchill, two of our volunteers. The ceremony at St. Charles Borromeo was quite impressive and Bishop Donahue's short talk reminded us all of the terrific responsibilities of being a "soldier of Christ" and suffering for our Faith. Jean looked lovely in her white dress and Buddy was resplendent in his new white shirt. We are happy they have joined the army of fighters for Christ and His Church.

This has been a joyous month, we have made many new friends and renewed old friendships. Father Obregon, from Nicaragua, visited us for ten days, and it was fun to have him with us. Father has been studying for the past three years at St. Francis, Antigonish, Nova Scotia, and he gave a talk at the IC and at the Seminar on Credit Unions and Cooperatives. Wherever there was loud laughter you could be sure that Father Obregon was in the midst of the group with his "American jokes." He is now in Rome for the Holy Year Pilgrimage and also to study Catholic Action and has promised to visit us on his return.

Our Thursday nights have been seeing an increasing number of new volunteers, coming from Bergenfield as the results of Muriel's lectures, from Fordham due to Herman's propaganda campaign and from the Newman Club of Columbia where our Outer Circle meetings are held.

Gerard went to visit the Chicago Friendship House on his vacation and took with him Clarence Wynn, one of his assistants in the Teen Age Club. They were interested in seeing the Youth Program of the Program of the Chicago House. From all reports they had a wonderful time and Gerard is full of new ideas for the Club.

Allan Rohan Crite, the famous Negro Artist gave us a wonderful talk on Christianity and Art one Monday night and brought with him some of his work among which were his Stations of the Cross. We were all much impressed with his skill and wish there were more religious artists who felt as he does about religion and art. If you ever have a chance to see some of his works don't miss them.

Between selling the paper at St. Charles' once a month and our Saturday night social in May we've been making many new friends here in Harlem. We hope to have regular Saturday night shindigs at least once a month, everyone seemed to enjoy it so much.

The IC for the probationary staff workers is coming along

beautifully, that is as far as the probationers are concerned. The staff is beginning to wonder. Jim, Gerard, Pat and Clare give the teachers a rugged time with all the questions and according to Leon, who is giving one of the sessions, the discipline just ain't. If the staff survives the ordeal or orienting us it will be a first class miracle.

Despite the fact we are bursting with vitamins due to the generosity of Frank Sheed and Masie Ward Sheed in sending us a crate of oranges and grapefruit from Florida, the begging letter still isn't all mailed out. If it ever does go out it will be due to the singled-handed efforts of Edreaner Organ, one of our new volunteers. The Beech Nut Packing Company has been most generous with their supply of coffee (without which most lay apostles would find it difficult to carry on) peanut butter and baby food. We give some of the jars of baby food to our neighbors and some we have put to use ourselves. It is really amazing the variety of soups and deserts that one can make from baby food. J. J. Moore, of the Beech Nut Company is a good guy.

CLARE HUGHES

Chicago Man Joins Trappists

Dubuque, Ia.—The first Negro to become a Trappist monk at the Abbey of Our Lady of New Melleray here, was formerly a member of the Corpus Christi Catholic parish, Chicago. The monk, who on entering the monastery, gave up his own name and all contact with the outside world, was one of many who applied for admission after the war.

The monks follow a very strict rule of silence and mortification, giving themselves completely to God through penance and prayer. The Trappist community at New Melleray has grown from 50 monks in 1940 to 112 in 1950.

The Trappists are understood to be one of the strictest societies of Catholic monks in existence.

Catholic Scouts in Harlem

New York—There are approximately 200 Catholic Boy Scouts in Harlem, Emanuel Romero reported in a talk at the Catholic Interracial Center here. Mr. Romero, Scouting leader in Harlem, said that half the Negro Scouts are in Catholic troops.

Prelate Has Explanation For Harlem Backyards

Rubbish and garbage in the backyards and vacant lots of Harlem are the results of "a freedom that is slavery," Msgr. John S. Middleton, secretary of education of the Catholic Archdiocese of New York, said in an address to members of the Catholic Club of New York at their annual communion breakfast.

Msgr. Middleton likened the indifference to waste disposal to the recent rioting of high school students at City Hall and in Foley Square, and declared that both conditions were manifestations of irresponsible freedom.

Characterizing the student demonstrations and incidents of vandalism as consistent with the philosophy of education that "is emerging from Teachers College, Columbia University," the priest asserted that an irresponsible attitude toward freedom was being taught and "a philosophy of the absolute self" was being evolved in public schools across the nation.

He considered these circumstances to be threatening democracy, he said, just as was communism with its denial of personal liberties, and emphasized that "freedom that is psychological but not moral ends in panic and confusion."

Baseball Banter

It's a far cry from 1947 when Jackie Robinson was the only Negro in big-time baseball. This year NINE Negroes are in the Major Leagues. The Brooklyn Dodgers have "the National League's Most Valuable Player," Jackie Robinson and the National League's "Rookie of the Year" Don Newcombe. Other Negroes on the team are: Roy Campanella, outstanding catcher, and Don Bankhead. The Cleveland Indians have Luke Easter in right field, and Larry Doby centerfielder. The New York Giants have Hank Thompson on third, and Ford Smith as relief pitcher. The Boston Braves have a hard-hitting speed demon in Sammy Jethroe.

WHITE CIRCLE EDITOR VISITS CHICAGO F. H.

While a Chicago Municipal Court jury was finding Joseph Beauharnais, leader of the White Circle League of America, guilty of unlawful attacks on the Negro people, the editor of the White Circle News, official organ of the League, was around Friendship House seeking a story for his paper.

Seemingly a sincere young man, A. P. Montgomery believes that the only solution to the race problem in America is complete segregation of the races, and that he has a special mission to assist in building this society. A Catholic student at the University of Chicago, he resigned his position as secretary of a Catholic club there,

to devote all his time to the White Circle. Mr. Montgomery feels that the race question is a problem of economics and sociology and that religion has nothing to do with it. He concludes his arguments by stating, "That is what is wrong with things now. People are always bringing in religion."

We at Friendship House endeavored to show him that religion has something to do with all our actions, but unfortunately he has a blind spot and accuses the Church of letting "radical" priests go too far with "socialism." We were unable to understand why he wanted a story on Friendship House, since we stand at opposite poles on many important questions, and the only answer we were able to get from him was that he would like to show his members what a Catholic group is doing to encourage the Negro people to force themselves upon the white race. To make his point, he wanted some photographs of the Friendship House group, and since FH has nothing that the public is not welcome to see, and particularly because we were concerned about Mr. Montgomery himself, who is our brother in Christ, we told him he was welcome. He came with his photographer to a Wednesday night volunteer supper and took pictures which apparently will be published in his paper.

During each of Mr. Montgomery's visits, members of the staff and volunteers at Friendship House, and visitors, spent long sessions with him, attempting to hear out his ideas and to point out his errors. We are skeptical of our success, however, and a bit frightened.

At present the White Circle is busy exploiting the housing unrest in Chicago and working to establish parish and neighborhood groups to "protect" the community and keep Negroes out. Mr. Montgomery was not very clear on the program of his group nor on the techniques for carrying out the program. He knew only that Negroes would be better off by themselves, away from the white race, and that

his own mission is to carry them to this promised land.

It is difficult to discuss the racial issue with someone who claims to be a Catholic but refuses to accept the teaching of the Church, and who feels that since more people believe in segregation than oppose it, that segregation is therefore right. Mr. Montgomery expects that once he gets the people organized he will straighten out those liberals who are taking over our religious, educational, and political institutions and "forcing the Negroes upon the unorganized white people."

It is hard to believe that a Catholic, a young man with college background, can be not only as blind to Christian principles, but as unaware of elementary social, economic and scientific facts, as is our visitor from the White Circle League. We might shrug our shoulders and dismiss him as a blind but harmless crusader for a ridiculous cause. But unfortunately, the situation may be much more serious than that. In the first place, we feel it our natural responsibility as Catholics to help this very unenlightened brother in Christ. Furthermore, we are alarmed at the prospect of the damage that may be done in the city of Chicago by the White Circle League which he represents. Racial tension is already rising, due to the evertightening situation in housing and employment, and to the already widespread misunderstanding and prejudice and fears in areas where Negroes are attempting to find homes. Such vicious propaganda as the White Circle League propounds might easily be the match to set off racial outbreaks in Chicago, causing wounds that will not soon be healed.

CLIFF THOMAS and MILDRED HEIFNER

Peace is my bequest to you, alleluia: and the peace which I give you is mine to give, alleluia, alleluia.

—Communion of Whit Wednesday.

Farm Where School of Interracial Living Is Held

TRAINING SCHOOL

A TRAINING SCHOOL FOR THE APOSTOLATE, the Friendship House summer school of Interracial Living, Montgomery, New York, offers an intensive program of study, work, and prayer. Courses are offered in the Liturgy, Mystical Body and Interracial Technique.

For information, contact Muriel Zimmerman, Friendship House, 34 W. 135th street, New York 30, New York.



... What Next? ...

Try this delicious F. H. recipe for "old, dried up" bread pudding:

Cook in saucepan: Last piece of old Easter egg, two tablespoons honey, remains of a package of chocolate, handful of brown sugar, dash of salt. Add water.

Mix together: Old dried up cookie crumbs, three old, dried up pieces of bread, one old dried up baking powder biscuit, two well-beaten eggs, sufficient skim milk to thoroughly soak, a little sugar, three drops imitation vanilla.

Place mixture in baking dish and pour sauce on top. Bake twenty minutes in 350 oven. Serve hot. It's delicious.

Note: Easter egg, honey and chicken eggs were donated. Substitute other donations if these are not available.

BETTY DELANEY,
Washington House.

...THE COCKTAIL HOUR...

"The Holy Year with its pilgrimages to Rome is a reminder to us all that we are but pilgrims on this earth."—Possible text for a possible sermon.

At cocktail hour, when glasses clink,
My dear young lass of gentle birth,
Pray tell us, are you prone to think
That we are pilgrims on this earth?

Fair youth in streamlined limousine
We're not unmindful of thy worth,
But have you ever guessed or seen
That we are pilgrims on this earth?

Of splendid fare and wit and jests
Thy hofne and table have no dearth
Madame, do you discuss with guests
That we are pilgrims on this earth?

Relaxing midst thy banquet friends
With no more worries than thy girth,
Pray Sir, who tells you wealthy men
That we are pilgrims on this earth?

L'Envoi

Sainted Francis, speak out bold
Was not the secret of thy mirth
When you were hungry, worn, and cold,
That we are pilgrims on this earth?

J. G.

HOUSING IS STRAINING CHICAGO RACE PICTURE

As summer approaches, there is reason to fear for the trend of race relations in Chicago. On the political front, a program of public housing which would alleviate the overcrowding in slum areas, has been killed. While the tension inside the Negro ghetto rises with the increasing congestion, the White Circle League is busy firing anti-Negro hatred in white communities surrounding the ghetto. In the neighborhoods adjacent to the ghetto, "improvement" groups are organizing to prevent Negroes from moving in. The fears and prejudices of the white group are exploited by selfish real estate interests, which will reap benefits

from mass exit of whites and consequent buying up by Negroes at costs far above real value.

On May 1 a meeting was held in the parish hall of St. Camillus Catholic Church, to urge people to attend the City Council meeting on May 3 and express their opposition to public housing. The real issue of public housing has been obscured by fear of Negroes moving into areas now occupied by whites. As a result of the meeting at St. Camillus, 600 people were reported to attend the City Council meeting, wearing badges protesting public housing.

Another incident that occurred recently in the 18th ward, where a public housing site has been suggested, indicates further the lack of understanding of the housing problem and the failure among Chicago citizens to realize social responsibility. A volunteer from Friendship House attended a protest-public-housing rally there during the last week of April, and when he expressed his belief that "No one has a monopoly on God's gifts," and attempted to point out the need for public housing, he was cut short by the speaker and told "We don't want your kind around." Another person told him as he left the meeting that he should be ashamed of himself with a name like O'Connell. (The community is largely Irish.) It was assumed by some of the bystanders that such a shameless radical must be a product of the University of Chicago.

The housing problem is a moral problem, which Catholics in Chicago must face and seek to solve, if they wish to avert outbreaks of violence in the coming months. There are many false notions prevalent concerning the deterioration of property values, and we have failed to understand that public housing for low-income

families of whatever nationality or race, is necessary today in Chicago, from a Christian standpoint. We seem to be saying "Am I my brother's keeper?" And if, in the minds of social-conscious people outside the Church, and in the minds of the people being crushed by the greed of property owners, the Catholic Church does not seem to care about the poor, Catholic people are responsible. What an indictment it is on the members of the Mystical Body of Christ, if they should obscure the face of Christ by their race prejudice and lack of social responsibility.

MILDRED HEIFNER.

Harlem Casually

(Continued from page 3)

for the good that everyone innately knows and loves to make his own, it will be given him. When you take this little excursion into the American equivalent of the ghetto, if you are serious about it, always take with you at least this one thing. It is the attitude of facing reality squarely. When you find out the truth about Harlem don't be afraid to admit it. Seeing truth is the proper end of your intellect, loving and choosing it, and accepting its values is the part of your will, your good will. Remember, too, truth sometimes hurts; but it is always kind to face it. Reality is sometimes harsh, but it isn't practical to try escaping it. Have a look at things as they are here in the vivid panorama of good wheat growing with the wrongs that try to choke it.

Yes, the fields are white for harvest, even if you think that Harlem is a hotbed of blacks, browns and Reds!

This is the concluding essay of the series Harlem Casually. Your opinions are welcomed.

HERMAN CREARY.

IS MARYLAND MARY'S LAND?
REPORT ON ST. MARY'S COUNTY

In the year 1633 two ships, the *Ark* and the *Dove*, set sail from the Isle of Wight, headed for the open sea. While the name *Mayflower* has become a household word in America, the *Ark* and the *Dove* are little known because historians have almost completely ignored them. And yet the whole philosophy of our American system of government sprang from the same spirit which motivated the people who sailed on these two ships. They were men of different faiths and creeds and they sailed under orders that proclaimed religious freedom for anyone who might seek sanctuary in the colony they proposed to establish. J. Moss Ives, in his book "The *Ark* and the *Dove*," writes, "Herein the voyage of the *Ark* and the *Dove* was quite without precedent in the history of the Christian era."

On the banks of the St. Mary's in the new colony of Maryland were planted the seeds of both religious and civil liberty. George Calvert, a Catholic and the first Lord Baltimore was the guiding light in the founding of this colony which was a representative democracy and guaranteed religious equality before the law. The electoral franchise was given to all and depended upon neither church membership nor ownership of property.

This is not to be the story of religious and civil liberties as they existed in Catholic Maryland before they came to an early end in 1652, when the Puritans gained control of the colony under Clayborne and Bennett. But it is the story of how a small group of men and women, in modern times gave a rebirth to the spirit of those early settlers when they made Maryland, a southern State, the cradle of the Catholic Interracial movement.

When the *Ark* and the *Dove* sailed they carried three missionaries of the Society of Jesus, two priests and a lay brother. There were also two free Negroes aboard who took passage when the ships stopped at the Barbadoes; so Negroes are among the first families of Maryland. The Jesuits never left Maryland and it was the spiritual descendants of these first missionaries who in cooperation with a group of laymen founded the Cardinal Gibbons Institute in 1924. Father John LaFarge, S.J., then pastor of St. Peter Claver Church in Ridge, Maryland, was the prime mover in this first positive action taken by Catholic Negroes and whites together to improve condition under which American Negroes live.

In his account of the origin, and progress of the Institute, Father LaFarge says, "The Institute was the spearhead of the Catholic interracial movement in the United States. (1) It was the first national Catholic project for the Negro in the United States. (2) It was the first large scale project that had ever been undertaken by lay people on behalf of the Negro in this country. (3) It was the first large scale project in which educated Negro Catholics were given a leading part to play. (4) It was the first project of that character which was both Catholic and interracial. Though the school itself was destined for the exclusive use of Negro youth, the organization of the school, the committees and various activities to which it gave

birth were thoroughly interracial. In the meetings of the Board of Directors and of the committees which the directors set on foot, the best minds of both races met together; Catholics worked with non-Catholics in a Catholic project, and Negroes worked with whites, Southerners with Northerners, men with women, clergy with laity. This work of the CGI's organization was itself a great work and in itself it proved to be a real school and training ground for future leaders of both races."

As can be seen from the above the dream was fine and ambitious and though in itself the Institute has failed to fulfill the dream it has nevertheless been far-reaching in its effects. In 1933, because of the depression the Institute was forced to close its doors. A few months later Mr. James J. Hoey, Collector of Internal Revenue of the Second District of the Port of New York proposed the establishment of the first Interracial Council. The nucleus of this council was formed from the members of the Cardinal Gibbons Institute Board of Directors and Father LaFarge was chosen as Chaplain.

Since that time many Catholic Interracial Councils have been formed and are now spread throughout the Nation. The work of the Alumni Race Relations Committee of Catholic Colleges in the United States; The Interracial Commission of the National Federation of Catholic College Students, the Commission for Intercollegiate Catholic Interracial Justice Week and the interracial councils and committees of many seminaries and scholasticates all over the Nation; the work of the Catholic Interracial Center in New York and the *Interracial Review*, its official publication; the work for Catholic Negro Scholarships and many other interracial activities have grown largely from the initial work done by the Board of Directors of the Cardinal Gibbons Institute.

If the Cardinal Gibbons Institute has failed to be in itself the national project its founders planned it to be it has, at least provided for the Negro residents of St. Mary's County many advantages, spiritual and material, which they would not otherwise have.

The Institute re-opened in 1938 and has continued to function, though with difficulty, since that time. At present it provides a Catholic high school education for Negro boys and girls with the emphasis on Agriculture and Home Economics. It is, incidentally, the only Catholic coeducational high school for Negroes in the archdioceses of either Baltimore or Washington. Clinics of many

kinds are conducted by the Institute in collaboration with the St. Mary's County Public Health Department. Retreats are held for men and women and for the past two years there has been a summer camp for Negro boys from the various parishes in Washington. The camp program was begun under the leadership of Monsignor John Russell, now Bishop of Charleston, S. C.

In 1940, the Martin de Porres Credit Union was chartered and functioned successfully for nine years with savings at one time reaching a high of \$5,000. However, it was liquidated last year because of delinquent loans. Plans to reorganize and begin again are now being made.

Recently Father Horace McKenna, S.J., pastor of St. Peter Claver Church for the past nineteen years inaugurated a Sunday dialogue Mass. Enthusiasm for this innovation does not seem to run very high among these people who have been Catholic for generations but have never been used to assisting at Mass in so liturgical a way. In fact, except for a nucleus of zealous parishioners there seems to be a general apathy on the part of the people toward most of the projects of the Institute. According to Father McKenna, whose own zeal is an inspiration, this is partly due to the poverty of the people and partly to the fact that their Catholicism and customs are so deep-rooted that innovations of any kind do not take hold very easily.

After observing parish life in Ridge for one weekend this writer does not pretend to have gained enough knowledge to be able to write an "Inside Ridge" story but it would seem that there is another very obvious reason why the Cardinal Gibbons Institute is at best an organization producing mediocre results. Here in St. Mary's County, the cradle of American civil and religious liberty segregation and discrimination are practiced to as great an extent as they are anywhere in the deep south.

Though conceived and organized by Negroes and whites together the Institute was not planned to be interracial itself. Perhaps if it had been it would have failed at the start since such an idea was far more radical in 1924 than it is today. As has been seen those responsible for its founding went on to other interracial activities outside of the State. No effort by whites toward further breaking down of racial barriers is evident in St. Mary's today. Only the Jesuit priests still laboring there seem to be making any effort in this direction. When they succeed in convincing their white parishioners that the Negroes who go to the other Catholic Church only a stone's throw away, are truly their brothers in Christ, then "Calvert's sacred trust" mentioned in the song, *My Maryland* will again have meaning in this State named for our Lady.

VIRGINIA SOBOTKA.

Washington Reporter

June finds all of us here at St. Peter Claver Center a little breathless, and a little surprised to see the fair month here so soon. Spring has sped so fast and we were so engrossed in the legal proceedings of acquiring a new center we hardly had time to sniff our town's dogwood and daffodils. Now Mary Houston happily reports negotiations on a sturdy brick building in South West Washington are well underway. And although we don't understand such terms as existing tenancies and second trusts we take her at her word when she assures us we'll be moving into the Capitol's "backyard" any day now.

The swimming pool fight is an interracial problem that changes almost from day to day. We have watched it simmer and sputter all spring and now that the pools are scheduled to open in the early part of this month, we are waiting to see what will happen.

The six pools in question are under the domain of the Interior department's Capitol Park board but every summer they are staffed and operated by the District Recreation department. Recreation has long enforced a segregation policy in all phases of recreation here, although there is no written law to back segregation. It has operated the six Interior department pools two for Negroes and four for whites.

Last summer integration was tried at two of the white pools but after one skirmish between white and Negro boys at the Anacostia pool, that pool was closed, and the other went back to its segregated system.

But that did not close the question. It only brought it clearly into focus and caused the Interior department to take a definite stand against any segregation at its pools. Interior officials have demanded that Recreation operate the pools on a non-segregated basis. Recreation has refused to run the pools at all, unless the old segregation continues, with the exception of Anacostia which they concede will be "open."

Latest move by Recreation was to introduce a bill through the District Committee in the House of Representatives to transfer the pools from the Interior department to the Recreation department. As this is written it looks like the bill will get prompt action in the House and may even be pushed through before the pools are scheduled to open. It is amazing how fast Congress works... sometimes. We can just imagine this bit of segregation legislation snubbing its nose at the forgotten FEPC bill as it zooms by it someplace in the Senate.

Beth Anne Cozzens has returned with the promised sun tan from her two-weeks vacation in Florida. We really missed her experience on our paper-selling detail. We have been passing out free copies of the Fides Report reprint at many of the churches here. As usual, the "selling of the Catholic Interracialist" served as a good measuring stick of public opinion on the Washington race problem. While selling at St. Francis Xavier parish in Southeast, a white parishioner told one of our Colored volunteers as he was leaving the church, "This is a white parish and we want to keep it white. We don't want Colored here." About that time Matt Masle came to the rescue, put his arm around our flabbergasted volunteer and pointed out the inscription over the altar to the white

Catholic. It read, "A new commandment I give you, that you love one another"... St. John, Chapter 13, verse 34-35.

The St. Francis Xavier parishioner seemed little impressed by the incident, but not so Matt. The car was parked just around the corner, and the paper-selling volunteers felt that after attending one Mass they would like to sit in the car and read the funnies til time to go back to their posts as the Masses let out. But this Sunday morning every time they headed for the car Matt dragged them back and into the next Mass with the battlecry, "Come On! We need more Grace!"

One Saturday evening in late April the Peter Players gave birth to their first production, "Soup and Salad" and it can be safely said that "the audience was hanging from the rafters" and the show "brought down the house." At least the center was packed and the entertainers were uniformly funny, even when they weren't supposed to be. But what the Players lacked in professional skill they made up for in enthusiasm and now plans are simmering for a bigger and better performance, perhaps of Father Dunne's "Trial By Fire."

Our Seton Street children have emerged from winter quarters in the Children's Club basement and are now lustily enjoying themselves at Happy Hollow playground every Saturday morning — just a few blocks from the club. A couple weeks ago Jean Lang and her volunteers took the children, en masse, to the zoo — exhilarating for the Seton kids, exhausting for the volunteers. Bill Gustilo is instructing a class of seven or eight children for Baptism and Jackie Crawford is teaching a class of girls the homely art of sewing.

One of the biggest happenings around here was Mr. Norman Fraunheim's piano recital May 27 at Gonzaga High School. Mr. Fraunheim, life-long pupil and protégé of such musical giants as Padewski and Stojowski, gave the concert entirely for the benefit of our housing fund. Selling tickets and locating a piano kept our volunteers busy for weeks in advance. Their efforts and Mr. Fraunheim's excellence at the piano made that Saturday evening both enjoyable and beneficial.

We hoped by this time to have some really encouraging news from Howard University. Father Titus Cranny, a Franciscan Friar of the Atonement, was scheduled to teach a class in Catholic Philosophy at Howard, beginning with the spring quarter, but the course was cancelled at the last minute because it had not been properly cleared with the authorities.

Our Open Forums have been the two-fisted hard-hitting kind this past month. Father Earnest Pearsall ex-

New School in Louisiana

In Louisiana Archbishop Joseph Francis Rummel broke ground for a new Negro High School. It will cost \$359,000 and will accommodate six hundred pupils. It is planned to be ready for the 1951 school session.

Mississippi Catholics Almost Nonexistent Among Negroes

In Mississippi there is a Negro Population of 1,009,718, but there are only 4,884 Catholics. It seems harder to find better missionary country anywhere in the world today. Close to Mississippi are the two largest Catholic Negro dioceses in the country (New Orleans and Lafayette). The Negro Catholic schools are almost non-existent, but the State has appropriated six million dollars for the public school education of the Negro.

The United Order of Friendship recently received forty thousand dollars in their drive to provide a Negro hospital for Mound Bayou an all Negro town (where there is stationed Mississippi's first Negro priest). The Negro fraternity expects grants by the State and Federal Government to raise its total to one million dollars.

plained the new non-discrimination policy of the U. S. Army with several Negro ex-G.I.'s in the audience. Mr. Belford Lawson attorney explained the case of Henderson versus Southern Railway and Interstate Commerce Commission, a case of discrimination against Negroes in the dining car of a Southern Railway train, awaiting decision in the Supreme Court. Also along the legislation line, the case of Mrs. Mary Church Terrell against Thompson's Restaurant is still pending in District Court. A favorable decision will make discrimination in restaurants and other public places illegal.

Most timely was our panel discussion May 29, the night before the swimming pools opened, on the pool situation. Clarence Mitchell was chairman of the panel which included Edward Kelly, pro-integration member of Interior. We invited several members of the pro-segregation District Recreation dept. to present their case on the panel but they were out of town.

The Interracial Workshop plans to work on the swimming pool situation this summer and are opening their summer camps now; which should encourage students free for the summer to head for the Nation's Capital. We might as well put in a plea for help at St. Peter Claver Center too while we are at it. Now that we're really and truly moving, we're left with no strong arms to do the manual labor. Matt Masle has gone to Blessed Martin farm to build and cultivate, and Bill Schaefer has left with the spring breeze for Canada and the Baroness' stronghold.

BETTY DELANEY

The Holy Spirit will make plain to you, alleluia, the things that I have told you, alleluia, alleluia.

—Communion of Whit Monday.

Unions Must Accept Negroes Says New Orleans Priest

"Labor unions must accept Negroes as equal members and employers must accept Negroes as equal workers if we are to have a democratic economic system."

Southern Students Discuss Prejudice

Grand Coteau, La.—"Let us pray here today to hasten the day when the brotherhood of man under the Fatherhood of God will be accepted throughout the length and breadth of our land," said Bishop Jules B. Jeanmard of Lafayette in his address at the annual meeting of the Catholic Student's Interracial Commission at the College of the Sacred Heart here.

In addition to the College of the Sacred Heart, four New Orleans institutions of learning—Loyola University of the South, Xavier University, the Dominican College, and Ursuline College—were represented by speakers who gave talks on the subject "Prejudice; the Crucifixion of the Mystical Body."

"It is up to the students here to bring love of one another into the world," Bishop Jeanmard told his audience, "because you will be the parents and leaders who will set the public opinion of tomorrow."



That challenge was thrown at labor leaders and representatives of management by Father Joseph H. Fichter, S.J., at a forum staged by New Orleans' Institute on Industrial Relations recently.

Hitting at "authoritarian ideologies like Communism, Fascism, and Dixiecratism," the Catholic priest declared:

"The concept of a labor union as a private club is antiquated in our kind of society... Labor unions' policies affect too many people's lives to allow them exclusionist and discriminatory practices on race, religion or nationality."

The Jesuit priest spoke at Loyola University as a representative of the Race Relations department of the Catholic Committee of the South. He is head of the sociology department of the university.

"Successful unions are democratic organizations," he said. "Like corporations and big-management, they are at least quasi-public institutions."

"There are many arguments for the integration of Negroes into the American industrial economy. We should be moved by the high values of love and brotherhood; but self-interest also demands it. Bringing Negroes into unions means raising their purchasing power, and that means more production and a higher standard of living all around."

"Intelligent management and organized labor, working together, are the best direct instruments for achieving economic security and equality in the South."

"They are the best channels for delivering the promise of social justice given by the Popes in their directives to the world on that subject; they are the most practical channels for diverting the threat of government control."

Fewer Newspapers Use Race in Reports

Mr. James Collins of Weston College, in cooperation with the Crime Survey being conducted at St. Mary's reported on 28 different newspapers published in six New England states. He says that only two local crime stories, and six AP or UP releases mentioned the race of the individual. The period studied was from January 8th to February 7th of the current year. Stories favorable to the Negro were found in several of the papers.

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"Screwed-Up World"

The sun was enjoying its last look on Chicago for the day as I sat peering out of the front windows of Peter Maurin House thinking about how much the buses running on Harrison street must have cost the CTA.

"What's happenin', Mac? My name's Jimmie. Got a cigarette?"

"Yes, here's one," I said to a man with a sunburned face and neck.

"It's the last one."

"Take it."

"Thanks," he answered in the process of lighting the tailor-made I handed him.

I watched him blow out the match with an exhalation of smoke. He was a man about thirty-five, with a long mane of black hair which was probably combed straight back in its shorter days.

"Man, am I beat," he sighed. "That avenue is got me down. Can't stand it anymore. No jobs, no place to sleep, and tired? My legs are so fagged out that my thighs ache."

"Where do you sleep?" I mistakenly asked him.

"Sleep? Huh. What a joke," he smiled with disgust. "You know where Monroe and Morgan is?"

"Yes..."

"I sleep in a hallway there... that is, when the cops aren't throwing me in Bridewell."

"You been there?" I asked him in such a naive manner that I immediately wished I hadn't said anything.

"Yeh, I've been there, twenty-eighth and California. It's so cold in there you never do forget it once you been there."

After exploring three pockets I found a sack of Durham and poured some tobacco onto a thin, white cigarette paper.

"Save those papers. I got a pack of wheat papers. They're better."

"Thanks," I said, and took a brown cigarette paper manufactured from wheat straw.

"You know, it's funny."

"What?" I asked, thinking while I stroked the finished cigarette.

"How a man can lose so fast."

I said nothing, waiting for him to explain.

"It's like rolling off a log," he continued, "When I worked the lumber camps in Michigan, we used to run the logs down the river. If you fall off riding those logs in a log jam, you have a hard time getting right side up again. Mighty dangerous too. You gotta get up from the end part that's cut. Otherwise the log will roll on you while you're getting up. Sometimes a man never makes it."

"Got a light?" I asked him.

"Sure," he answered, reaching over with his lighted butt and waiting while I puffed on my cigarette.

"That's about how it is on Madison. You end up there where you thought you never would, on the bottom of the heap."

"When I was a kid I used to

A Good Idea

Will Mische and Fred O'Connell have just opened a Peter Maurin House at 748 South Loomis, Chicago. They have appealed for bedding, money and food. Two good guys with good will and a good idea.

EDITOR.

go sliding down a hill. It was so easy, I never thought how hard it would be going up again until I had to. That's how our society is." He looked at me. "It's on a hill and every guy's gotta stand on a slope all his life. He's always in more of a position to fall down than to go higher up or just remain where he is. Take grass now. The top soil never develops very well because it keeps sliding down. The vegetation can never get a real hold, because of the soil sliding down."

"Now, the way I look at it," he continued, "there are two possible ways to solve the problem of growing grass on a hillside. Either train the grass to grow despite the soil sliding out from under it, or level out the hillside so the soil won't slide."

"That's the way our society is," he stated, forming a pyramid illustration with his hands. "All along the hill of society, men keep slipping off like grass. The trouble is that society shouldn't be a hill with all the ground slipping out from under men. Some guys would look at the institutions like they would the topsoil. They'd say the soil is no good. But it ain't the soil that's no good, it's the hill underneath."

"In society you'd call it the philosophy of life," he said, gesturing with his hands to accompany his words. He inhaled deeply from his cigarette as if to punctuate correctly the statement he had just made. He leaned back with his hands behind his head.

"Yeah, it's a screwed up world," he meditated, scratching his shoulder with his hand that slipped under his shirt. He leaned forward again.

"It just goes to show you how much there is to correct in the world," I commented agreeably.

"Yes, and how much each of us has to do."

"Want a cup of coffee, Jim?"

"Yes, believe I will, Fred."

"Sugar and cream?"

"Yes," he answered, picking up his spoon and dipping it into the sugar bowl. After stirring it about five strokes he sipped it. With all this brainpower turned on it seemed the world had a good chance to survive.

"It's good," I said.

"Yes, ain't bad," Jim smiled back.

WILL MISCHÉ.

All at once a sound came from heaven like that of a strong wind blowing, where they were sitting, alleluia: and they were all filled with the Holy Spirit, speaking of God's wonders, alleluia, alleluia.

—Communion of Whit Sunday.

Brooklyn Catcher Picks Best Batters

The six most dangerous hitters in the National League, in the opinion of Roy Campanella, Brooklyn catcher, are Stan Musial and Enos Slaughter of the Cardinals, Eddie Stanky of the Giants, Hank Sauer of the Cubs, Ralph Kiner of the Pirates and Sid Gordon of the Braves.

In an article about the Negro catcher in EBONY magazine, Campanella is quoted as saying, "All you can do about Musial is hope he doesn't hit the ball squarely or that he'll hit it to somebody. Slaughter will hit anything to any field and there is really no way of stopping him except to keep mixing 'em up and that's what I do. I always try to mix them up for Kiner, too. He's a strong boy and anything he gets his bat on he'll hit a long way."

"Stanky has excellent judgment and a very good eye. He gets more walks than any other man in the league. I tell my pitchers to get the ball over and make him hit it. Gordon is a strong hitter and don't ever give him a good piece of the ball or he'll hit it a mile. He can whale a fast ball. Sometimes a curve will trick him, though. Sauer is a top home run hitter. If you keep the ball high, he won't hurt you. If you put it low to him, he'll hit the ball out of the park."

Sports Writer Hails Priest's Bowling Stand

In discriminating against Negro teams, the American Bowling Congress "is fighting a rear guard battle against progress and Christianity," according to Francis Kelly, sports editor of *The Monitor*, published in San Francisco, California.

Reviewing the history of the battle against racial discrimination in bowling circles, Mr. Kelly cites the efforts of Father Charles Carow, priest director of the Brooklyn Catholic Youth Organization.

When in 1945 the C.Y.O. of Brooklyn was denied membership in the Bowling Congress for two of its Negro teams, Father Carow proposed an amendment to the organization's constitution at its annual convention. This proposal was turned down. Since then Father Carow has lead the fight against discrimination in the A.B.C.

"By way of compliment we would argue that Father Carow has written a bit of history that all of us might remember, for he has irrevocably linked his name and his Church with the cause of racial justice in American sports," the writer states.

Bishop Criticizes Native Treatment

Beira, Mozambique — The treatment of native Africans in this Portuguese African colony has been severely criticized by the Catholic Bishop of Beira, Most Rev. Sebastião Soares de Resende.

With regard to the cultivation of cotton, the Bishop says that all the risks fall upon the native workers of the fields. They are paid only when owners of the plantations make a profit and not at all if a poor harvest wipes out such profits, the Bishop complains.

In the rice zones, he adds, legal organization is disregarded everywhere. He says that certain persons have the monopoly of buying rice and before the harvest native cultivators must estimate how much of the crop they are going to provide for the "monopolists." This stated estimate the cultivators must then provide, the Bishop goes on, and if they cannot do so because of a poor harvest they must either give up the rice they need for their own use or buy it from the "monopolists" at a higher price than they are paid for it.

As a result of these conditions, the Bishop says, many of the natives seek work elsewhere. The pastoral ends with an appeal for just labor conditions to enable the natives to establish their families without which Christian civilization cannot be realized.

Chicago Reporter

Against the backdrop of our community, we carry on our activities from day to day. I find myself feeling superficial often, for to the frequent query, "What do you do at Friendship House," I usually reply with the most obvious—"We have a children's center, we are working for better housing, we give out clothing on Thursdays." The answers don't tell the story, probably because in reviewing each little project, and in talking about ourselves, we lose sight of the core of it all, the reason for our work, so clear when seen in the lives of the people who come throughout each day, asking our help or looking for a way out of their difficulties.

As I write, the cold hard facts tally up to a community which is fast reaching a depression stage. The Illinois Department of Labor reports that 40% of all workers in Chicago receiving unemployment compensation (\$20 a week, after a job which often has left no percentage of savings) are non-white. Ninety percent of the non-white workers are Negroes.

The Department of Welfare states that 68% of all of the relief cases under their care are Negroes. The Chicago Commission on Human Relations reports indicate a sharp increase in job discrimination against Negro workers. And concern has become so great about the inadequacy of the money given for public aid that social workers themselves are banding together to see what can be done to increase allotments. Welfare Council, the American Association of Social Workers, the United Office and Professional Workers, and the United Public Workers are all working on programs to convince the Illinois Public Aid Commission that the situation is desperate.

Percentages sometimes startle us, but they won't hit, like one day at F. H. will. Take for example, Mrs. A's visit yesterday. She came to return \$5 to us, a \$5 she had borrowed for food, until the

check came. It was not the first time this had happened, for Mrs. A. has known us for a long time, and her children are leaders in our Children's Center, the Casita.

Accepting the money with reluctance, because I knew we'd have to, so that a \$5 might be available when the next crisis comes around, I decided maybe, reviewing the whole budget problem again, might lead to some way of stretching each check the length of a month.

"Rent," commented Mrs. A., "is fortunately very low." Only \$20 a month is paid for the one room in a walk-up tenement where she and her six children live. The father of the family has been dead for some years, so Mrs. A.'s allotment is A.D.C., Aid to Dependent Children. The check used to come to \$140, but last month's was cut \$21. With the rent out, \$99 was left for food, clothing, shoes and all the things a growing family needs. And that in an area where food prices are higher than in other parts of Chicago.

The cuts came, we found, because Public Aid funds being low, items such as medicine chest supplies, personal needs, educational and recreation were taken off the budget. We understand they are to be returned, but this will not be of help to Mrs. A., because they are being returned with

a cut made instead in the general budget for families of five or over.

The children have been ill with colds, and even salves or cough medicines cost money. Carfare to the free services to County Hospital can become quite an item—68 cents for mother and child, one trip. I suggested to Mrs. A., as I so often hopefully suggest, "maybe some of your relatives can help." But—that's where the cold hard statistics slap you in the face. The relatives are a part of that high percentage also on "Relief." And so it goes—In trying to help Mrs. A. balance her budget, I find myself only growing in admiration at her ability to get along as well as she does.

At Wendell Phillips High School, a school four blocks from us, a teacher estimates that 75% of the children are of families on public assistance. The reasons for that are always found somewhere in the vicious circle of illness through bad food and housing, discrimination on jobs, lack of skill from lack of opportunity to get it, or from discriminations in training or in unions, or maybe even from human weakness in the face of odds that are great.

When I talk about the lectures and the visitors, the parties, or the clothing rooms days, or report them month by month, it is against the background of a society we are working and praying to change. Difficult as it may sound, this dehumanized world can be humanized and brought to Christ, by lives steeped in Him, working, praying, sacrificing and sharing suffering. That kind of life is the high ideal of a Christian. Dear Lord, help us live them within the chaos that is here.

BETTY SCHNEIDER.



The Franciscan Handmaids of Mary, a Catholic sisterhood devoted to Negro welfare, received three applicants for religious life in ceremonies held at the motherhouse, 15 West 124th Street, New York. Photo at right: Miss Joan Stridron, Manhattan, leaves the convent chapel to put on the folded black dress which she holds in her hands. Her tiny attendants are (L. to R.) Dianne Felder and Ines Bayala. Photo at left: Three newly clothed applicants for admission to the Handmaids of Mary kneel at the chapel's altar railing. Their black woolen dresses, with novices' white veils, contrast sharply with discarded bridal gowns worn earlier in the ceremony. Inside of railing Father Bernard F. Russell welcomes the young women to religious life.

—Story, page 1.

JEW'S HAVE FRIEND IN MINDSZENTY

During the "trial" in February 1949 of Joseph Cardinal Mindszenty, the Communists leveled charges that he had been anti-semitic. My belief in the innocence of the Cardinal on this, as well as the other charges, prompted me to do some reading about his life and work.

I read several excellent and authoritative books about him. The White Book, "Cardinal Mindszenty Speaks" contains factual data and source material. In this book I read a speech he made in the 1930ies in which he condemns anti-Semitism.

Perhaps the best proof that this martyred man was never anti-semitic is the fact that a Jewish friend of his wrote a book defending him. Bela Fabian wrote a book called "Cardinal Mindszenty — A Modern Martyr" because he wanted to explain how he understood the greatness of the man.

In the preface, the author says, "My parents were God-fearing religious Jews and true to my heritage and early religious training I have always remained a member of the Jewish congregation. My undying admiration for Joseph Mindszenty is not a product of Catholic partisanship. It is based solidly on the love of human freedom and honesty which we have both held throughout our lives."

Bela Fabian first met Cardinal Mindszenty when the Cardinal was Joseph Pehm, Abbe of Zalaegerszeg, fighting the Nazis in western Hungary. That was during the latter thirties when the Arrow Cross Party (the Nazis) was trying to take control of Hungary politically. The persecution of the Jews was underway. Mr. Fabian sought the help of Abbe Pehm in trying to change the anti-Jewish attitude of the Prefect of Zala county. Abbe Pehm said he had already tried to change the Prefect's attitude but with no success. "Yet one must never give up hope," he said. "The persecution of the Jews recalls the early persecution of the Christians. Those who threaten any religion, threaten all religions."

During the regime of Bela Kun, Abbe Pehm was im-

prisoned because of his opposition to the government and its terrorism. He was released from prison and sent to his parent farm. There he remained and worked until July 1919 when Bela Kun fled to Vienna. He went at Zalaegerszeg after the Communist government followed Kun into exile.

At a meeting of the Catholic Club he heard the people murmur against the Jews because Bela Kun, their oppressor, was a Jew. Joseph Pehm stood up and gave a speech, which I quote here, in part, "The Jews are not responsible for the crimes of Bela Kun simply because he was a Jew any more than they may all be given distinction because of the courage and righteous patriotism of those Jews who were imprisoned with me. Are you as Catholics willing to be punished for the crimes of other Catholics?" His wise leadership during these days of liberation helped prevent a pogrom in Zalaegerszeg.

Joseph Pehm was made a Bishop a few days before the German invasion of Hungary in 1944. As Bishop of Veszprem, he actively fought the Nazis and the persecution of the Jews. He called anti-Semitism "the basest tool of Nazi propaganda, a tool which seeks to undermine the very foundations of Christian civilization." He believed the

I will not leave you friendless, I am coming to you again, alleluia, and your hearts shall be filled with joy, alleluia.

—Communion of Whit Friday.

Figures and More Figures

America's 15,000,000 Negroes have an aggregate income of more than \$15,000,000,000 a year and spend close to \$7,000,000,000 on food and clothing, \$400,000,000 on fuel, light and gas, and \$3,000,000,000 for insurance, savings and education according to a recent survey.

racial theories of the Nazis violated the law of Christianity—which is to love.

He sent Vela Varga, whom he had been sheltering from the Nazis, to Budapest with the following instructions, "You will visit every cloister, every religious house, all parishes and churches. All religious instructions must throw open their doors to the Jews. They must all get false Christian papers. Those who hide Jews are sentenced to death. But we must fulfill our duties."

In Veszprem 25 Jews were hidden in the basement of Bishop Mindszenty's house. During this time he dropped the German name Pehm (because of his opposition to the German Nazis) and took the name Mindszenty. Ferenc Schiberna, leader of the Arrow Cross party in Zala arrested and jailed Bishop Mindszenty in November, 1944. After he had jailed him, Schiberna searched the Bishop's house but found nothing. The Bishop had sent his Jewish guests to other places of refuge as soon as he suspected he would be arrested. The story of this wise move on his part was told by Mrs. Janos Peter, a Jewish widow who had been sheltered in his basement.

When I finished reading Bela Fabian's book, I realized that the Communists had lied about Cardinal Mindszenty when they called him anti-semitic. But then Communists are quite adept at lying. Their lies do not diminish the greatness of Joseph Cardinal Mindszenty, the fearless opponent of totalitarianism in every form.

Virginia Rowland

Catholic Educators Meet in New Orleans

(Continued from page 1)

recent issue of the national Negro monthly, "Our World," carried a laudatory 17-page report on the treatment of Negro Catholics in New Orleans.

The discussions on the racial question had a remarkably high content of practicality. Principles were talked about, and the situation with regard to prejudices and discriminatory practices was described—with many frank admissions of Catholic failures—but heavy emphasis was laid on workable suggestions for building better Christian racial attitudes.

This kind of treatment of the problem was insisted upon by the delegates. At one point a Negro nun declared from the floor: "It is fine to say that the teaching of love of God and love of neighbor applies to all men, but the real question is: how far do you go with that teaching? Do you teach that your neighbors are not only the members of your family or the people next door, but the people of other races? I know that you have to be specific, because we have experience in our schools in teaching our children not to hate the white children."

In another session a Negro layman got up to compliment Father Thomas J. Quigley, Pittsburgh diocesan school superintendent, on his remark that while prejudices may take some time to eradicate, the discriminatory practices which stem from prejudices should be stopped right now.

But he posed a pointed question: "People say that improvement in race relations has to come gradually. But you make the point that the practices of discrimination cannot be stopped gradually—either they continue or they do not. Just how do you strike a balance between this gradualism and immediate action?"

Interesting Items

Alonzo Frazier was elected "Mayor" of Kansas City, Missouri, by his fellow high school students on annual Student Government Day. Frazier "carried" nine out of the eleven high schools participating, and was the first Negro ever to receive the honor. A young Negro Corporal received the highest peacetime award of the air force for his heroic rescue of an injured motorist in a flaming automobile. Dr. Charles R. Drew, who is credited with the research which made effective use of blood plasma possible, was killed in an automobile accident.

There are strong indications that the 1950 census will show that many Negroes have left the farm and migrated to the cities. There are 672,783 colored farmers in the rural South, but only 189,215 of them are actual owners of the land. One feature of rural life is the progress being made through the 4,685 colored public employees who help in home and farm extension aid.

Christian Faith Insures Future, Doctor States

Speaking at a testimonial dinner in honor of a Catholic priest, Dr. Horace M. Bond, president of Lincoln University, said here that the Christian faith and practice would insure the future of the American republic and the world.

He said that America was being taught a great lesson: that of a love transcending race and color, and of a human brotherhood based on belief in the fatherhood of God.

Dr. Bond spoke at a dinner honoring Father William J. Walsh, Catholic priest who has worked for 26 years with Negro people. He cited Father Walsh, who is pastor of St. Ignatius Church, as an example of the necessary type of Christian faith and practice.

Referring to his recent tour of West Africa, Dr. Bond said that seeing the work of Christian missions in all faiths in Africa is something like witnessing a social atomic explosion in the minds and hearts of millions of men heretofore locked in a rigid and inert mass. "Day by day the wonder grew in me," said Dr. Bond, "that the love of God could be so powerful a force in moving mountains of ancient lethargy and primitive custom-bound societies."

In testifying to the work of missions of all faiths in Africa, Dr. Bond expressed the hope that all Americans of all faiths would greatly increase their support of this work and of work conducted in the United States by people like Father Walsh.

The banquet climaxed a week of celebration of Father Walsh's 25th anniversary.

Bowling Congress Gets Stiff Fine

A recent ruling by Judge John A. Sbarbaro of the Illinois Superior Court stated that the segregation policy of the American Bowling Congress violated the rights of Negroes as guaranteed them by the Illinois Civil Rights Law, the state constitution and the United States constitution. The A.B.C. must pay a fine of \$2,000 and change its charter.

This ruling opens another phase of athletics to the talents of the Negro, talents which have been proven in the fight game, as well as baseball, football and basketball.

YOUNG LADIES BRIDES OF GOD

(Continued from page 1)

tiny children wearing dresses of pastel colors.

Stating that they wished to renounce the world and live for Christ, the postulants, one by one, asked for the clothing of the Handmaids.

The Handmaids of Mary maintain St. Aloysius School and St. Benedict's Day Nursery, one of the largest Catholic institutions of its kind in New York.

Mother M. Theodore founded the congregation in 1916, with the encouragement of Father Ignatius Lissner.